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NEW PREACHERS NEW!

BAREBONES

AND

GREEN.

[*Price 2s. 6d.*]

UNIV. OF
CALIFORNIA

Mr. PRAISE-GOD BAREBONE,

LEATHER SELLER,

Leader of the Republican Parliament.

ANNO 1653.

A WORD

TO

FANATICS, PURITANS, AND SECTARIES;

OR,

NEW PREACHERS NEW!

GREEN the Felt-maker, SPENCER the Horse-rubber, QUARTERMINE the Brewer's Clarke, with some few others, that are mighty Sticklers in this new kinde of talking Trade, which many ignorant Coxcombes call Preaching.

Whereunto is added the last Tumult in Fleet-street, raised by the disorderly preachment, pratings, and pratling of

MR. BAREBONES THE LEATHER SELLER,

And Mr. GREENE the Felt-maker, on Sunday last the 19th of December 1641.

WITH

An Authentic Portrait and Memoir

OF

MR. PRAISE GOD BAREBONE,

THE FANATIC LEADER OF THE REPUBLICAN PARLIAMENT, DENOMINATED AFTER HIM.

BAREBONES PARLIAMENT.

LONDON:

PRINTED FOR EAYNES AND SON, PATERNOSTER ROW; BALDWIN AND CO. NEWGATE STREET; CAULFIELD AND WILLIAMS, CITY ROAD; J. CAULFIELD, NEWPORT STREET, LEICESTER SQUARE; AND SOLD BY ALL BOOKSELLERS IN TOWN AND COUNTRY.

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Smeeton, Printer,
St. Martin's Church Yard.

NEW PREACHERS NEW!

MR. PRAISE-GOD BAREBONE.*

IT is very probable the real surname of this enthusiastic, and furious fanatic, was Barbon; a very ancient and honourable family of that name having been settled for many generations in the

* There were three brothers of this family, each of whom had a sentence for his name, viz. "Praise-God Barebone."—"Christ-came-into-the world-to-save Barebone." And, "If-Christ-had-not-died,-thou-hadst-been-damned Barebone;" some are said to have omitted the former part of the sentence, and to have called him only Damn'd Barebone.—It was usual for the pretended saints at this time, to change their names from Henry, Edward, Anthony, William, which they regarded as heathenish, into others more sanctified and godly; even the New Testament names, James, Andrew, John, Peter, were not held in such regard as those borrowed from the Old Testament, Hezekiah, Habakkuk,

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neighbourhood of Soho, after some of whom, the open space next Gerrard Street, Newport Market, so late as the reign of George the Second, was recognized by the name of Barbon Square. This

---

Joshua, Zerobabel: Sometimes, a whole godly sentence was adopted as a name. Here are the names of a Jury, said to be enclosed in the County of Sussex about this period.

Accepted Trevor, of Norsham.
Redeemed Compton, of Battle.
Faint not Hewitt, of Hatfield.
Make Peace Heaton, of Hare.
God reward Smart, of Five-Hurst.
Stand fast on High Stringer, of Crowhurst.
Earth Adams, of Worbleton.
Called Lower, of the same.
Kill Sin Pimple, of Witham.
Return Spelman, of Watling.
Be Faithful Joiner, of Britling.
Fly Debate Roberts, of the same.
Fight the good fight of Faith White, of Emer.
More Fruit Fowler, of East Hadley.
Hope for Bending, of the same.
Graceful Harding, of Lewes.
Weep not Billing, of the same.
Meek Brewer, of Okeham.

"Cromwell," says Cleveland, "hath beat up his drums clean through the Old Testament.—The Muster-master has no other list than the first chapter of St. Matthew."

Praise-God, was by occupation a leather-seller, and resided in Fleet Street, where he carried on a prosperous trade, became a member of the Parliament assembled by Cromwell; and was one of the most active, if not the most able, of that assembly, which took its denomination from him, of BAREBONE'S PARLIAMENT.

When Monk came to London, with a view of restoring the King, and was intent upon the readmission of the secluded members, this man appeared at the head of a numerous rabble of fanatics, which was alarming even to that intrepid general. A petition was presented by their leader to the parliament, for the exclusion of the King and Royal Family; Monk, who knew the popularity of Barebone, was obliged, to make a general muster of his army, and wrote a letter to the parliament, in which he expostulated with them for giving too much countenance to that furious zealot and his adherents; this produced the desired

effect, in answer to his letter, Monk received the resolves of the House, that the gates of the City of London and the portcullises be destroyed, and that he be ordered to put the said votes in execution: this was on the 9th of February, 1659; and the General lost not a moment, but promptly obeyed the instructions given: this panic-struck Barebone and the whole of his party. The latest memorial we find recorded of this worthy, is by Bulstrode Whitelock, who informs us that on the 31st of March, 1659, Mr. Praise-God Barebone signed an engagement to the Council of State, not to act any thing in disturbance of the peace.

On the turning out of the *Rump*, the wits of the time made many odes and ballads on the occasion. Praise-God Barebone and his coadjutors, are particularly noticed in the following verses :

A——Y VERSY;

OR THE SECOND MARTYRDOM OF THE RUMP.

(To the Tune of "The Blind Beggar of Bednall-green.")

1.

My muse, to prevent lest an after-clap come,
If the winde should once more turn about for the bum,
As a preface of honour, and not as a frump,
First with a Sir-reverence ushers the *Rump*.

2.

I shall not dispute whether Long-tails of *Kent*,
Or Papist this name of disgrace did invent;
Whose legend of lies, do defame us the more,
Hath entailed on us *Rumps* ne'er heard on before.

3.

But now on its pedigree longer to think,
(For the more it is stir'd the more it will stink)
'Tis agreed the *Rumps* first report in the town
Did arise from the wooden invention of *Brown*.

4.

Old Oliver's nose had taken in snuff,
When it sate long ago, some unsavoury puff;
Then up went the Rump, and was ferkt to the quick,
But it settled in spite of the teeth of *poor Dick*.

5.

Then the Knight of the Pestle, King *Lambert* and *Vane*,
With a scepter of iron did over it reign;
But the Rump soon re-settled, and to their disgrace,
Like excrements voided them out of the place.

6.

It did now, like a truant's well disciplin'd bum,
With the rod of affliction harder become;
Or else like the image in Daniel it was,
Whose head was of gold, but whose tayl was of brass.

7.

It endured the first heat, and proved no starter,
But sunk in the midst of the flames like a martyr,
And whisk'd the tayl like a terrible f——r,
And sounded most chearfully, *vive Sir Arthur.*

8.

But the next fire ordeal put into a dump,
Sir *Orlando* the furious chief joynt of the *Rump*,
That he looked like the picture of *Richard* the Third,
Or like an ejected and frost-bittten T—.

9.

'Tis said that his *Durindana* he drew,
And a Wight on the road most manfully slew;
But, pardon'd by Charles, made good what they tell us,
How ill 'tis to save a thief from the gallows.

10.

Being now to be burn'd, he soon did expire,
For he was but a flash, and would quickly take fire,
So that their fewel upon him to spend,
Was it but coals to *Newcastle* to send?

11.

To bring them to th' stake as in order they lye,
Harry Martyn the next place must occupy;
'Twas expected in vain he should blaze, for he swore,
That he had been burnt to the stumps before.

12.

Tom Scott for the *Bum* most stifly did stand,
Though once by a *Bum* he was fouly trapand;
But time and his office of *Secretary*
Had learnt him his business more private to carry.

13.

Some thought he arriv'd at his dignity first,
By being so well in iniquity verst,
The mystery of which he hath practised of late
In his function, which was, to be Baud to the State.

14.

Hob Morley in silence did suffer the losse
Of his *Rump*, and with patience took up the crosse,
That to see him so sing'd and so scorcht you would swear
No Camel more meekly his burden could bear.

15.

The *Speaker* was thought to the *Rump* to be true,
Because like a f—t at first he burnt blew;
But streight he was cunningly seen to retire,
For fear to endanger the Rolls in the fire.

16.

St. John a mortal of flesh and of blood,
Swore by St. Peter* the example was good;
So facing about and shifting his station,
He turn'd o'er a new leaf in *St. John's Revelation.*

17.

Harry Nevil that looks like a *Mahomet's* pigeon,
Accused to be of a state-man's religion,
Is left to his choyce what processe he'll have,
To be burnt for an *Atheist*, or hang'd for a *Knave.*

---

* He hath a great kindness for that saint, not because of his keys, (which he knew he should never make use of) but in reference to Peterborough Minster, the stones of which built his new house.

18.

Now stop thy nose, reader, for *Atkins* doth come,
That shame to the *Breeches* as well as the *Bum*,
To wish he were burnt, were an idle desire,
For he comes provided to s—t out the fire.

19.

But least he without comparison should be,
Here's *Lisle* that comes next stinks worser than he;
So fouly corrupt, you may plac't in your creed,
Such a *Rump* could alone such a *Fistula* breed.

20.

Poor *Ludlow* was bogg'd in *Ireland* of late,
And to purge himself came to the Rump of the State,
But gravely they told him he acted amiss,
When he sought to betray the *Rump* with a *Kiss*.

21.

Ned Harby was sure an herb *John* in the pot,
Yet could he not 'scape the disasterous lot;
Scarce church'd of the gout was the trusty old squire,
But he hopt from the frying pan into the fire.

22.

Robin Andrews was laid on last as they tell us,
For a log to keep down the rest of his fellows;
Though he spent on the city, like one of the *Roysters*,
Each morning his *two-pence in sack and in oysters.

23.

Next *Praise-God*, although of the *Rump* he was none,
Was for his petition burnt to the *Bare-bone*;
So *Praise-God* and *Rump*, like true Joseph's together,
Did suffer; but *Praise-God* lost the more *leather*. †

24.

There's *Lawson*, another dag-lock of the tayle.
That the water to avoid, to the water did sayle;
And in godly simplicity means (as they say),
To manage the stern, though the *Rump's* out of play.

---

* Some authors hold that it was but three-half-pence, but poetry will not admit of broken numbers.

† Courteous reader, he was a leather-seller.

25.

But *Overton* most with wonder doth seize us,
By securing of *Hull* for no lesse than *Christ Jesus*,
Hoping (as it by the story appears)
To be his lieutenant for one thousand years.

26.

Lord *Mounson*? Oh *Venus!* what do you here?
I little thought you were a Rumper I swear:
But an impotent Lord will thus far avail,
He will serve for a cloak to cover the tail.

27.

To burnish his star, Mr. Salisburie's come,
With the Atmos of gold that fall from the *bum*,
Sure 'twas but a meteor, for I must tell ye,
It smelt as 'twere turning to th' *Alderman's* jelly.

28.

Brother *Pembroke* comes last, and does not disdain,
Tho' despis'd by the world, to beare up the train;
But after new-lights so long he did run,
That they brought him to **Bethlehem* before they had done.

---

* Not Bethlehem in Juda (for he is none of the Magi.)

29.

Thus the *Foxes* of *Sampson* that carried a brand
In their tails, to destroy and to burn up the land;
In the flames they had kindled themselves to expire,
And the Dee'l give them brimstone unto their fire.

A briefe touch in memory of the fiery zeale of Mr. Barebones, *a reverend un-learned Leather-Seller, who with* Mr. Green, *the Felt Maker, were both taken preaching, or prating in a Conventicle amongst a hundred persons, on Sunday, 19th of December last,* 1641.

After my commendations, Mr. Raubones (Barebones, I should have said) in acknowledgement of your too much troubling your selfe, and molesting of others: I have made bold to relate briefly your last Sundayes afternoones worke, lest in time your meritorious paines-taking should be forgotten (for the which, you and your associate Mr. Green, do well deserve to have your heads in the custody of young Gregory to make buttones for hempen loopes) you two having the Spirit so full that you must either vent or burst, did on the Sabbath aforesaid, at your house neere Fetter-lane end in Fleet-street, at the signe of the Locke and Key,

there and then did you and your consort (by turnes) unlocke most delicate strange doctrine, where were about thousands of people, of which number, the the most ignorant applauded your preaching, and those that understood any thing derided your ignorant prating; but after foure houres long and tedious tattling, the house where you were, was beleagured with multitudes that thought fit to rowse you out of your blinde devotion, so that your walles were battered, your windows all in fractions torne into ratling shivers, and worse the hurly burly might have beene, but that sundry constables came in with strong guards of men to keepe the peace, in which conflict your signe was beaten downe and unhanged to make roome for the owner to supply the place, all which shewes had never been, had *Mr. Green* and *Mr. Barebones* been content (as they should have done) to have gone to their owne parish churches. Also the same day a mad rusticke fellow (who is called the Prophet *Hunt*) did his best to raise the like strife and trouble in St. *Sepulchres* Church.

An Epistle written by a private friend to John Greene, a Hat Maker.*

Master Greene, you would be taken to be a man fearing God, and not only so, but a teacher of Israel, yea I say more, a teacher of teachers; for

---

* There was a notorious crew of this name; several of whom are commemorated by Cleveland, in the following ballad.

THE

FOUR-LEGGED QUAKER.

(To the tune of—The Four-legged Elder.)

I.

ALL that have two, or but one ear,
(I dare not tell ye half)
You of an Essex colt shall hear,
Will shame their very *calf*,

you think that God hath made you wiser than your teachers, and therefore you take upon you not only to

---

In *Horsley* Fields near *Colchester*,
A *Quaker* would turn trooper;
He caught a foal and mounted her,
(O base) below the crupper.

Help, Lords and Commons, once more help,
O send us knives and daggers!
For if the Quakers be not gelt,
Your troops will have the staggers.

2.

Ralph Green (it was this varlet's name)
Of *Colchester* you'll swear,
For thence the *Four-legged Elder* came,
Was ever such a pair!

reprove them for some things that you judge amiss, but also to instruct them how to preach the word,

---

But though 'twas foul 'tween *Swash* and *Jane*,
Yet this is ten times worse;
For then a dog did play the man,
But man now play'd the horse.

Help, &c.

3.

The owner of the colt was nigh,
(Observing their embrace)
And drawing nearer did espy
The *Quaker's* sorrel face;
My foal is ravish'd (then he cries,
And fiercely at him ran)
Thou rogue, I'll have thee haltered twice,
As Horse and eke as Man!

Help, &c.

not the law nor legal preparation for the receiving of Christ, that in your opinion is not God's way.

4.

Ah Devil, dost thou tremble? now
'Tis sore against thy will;
For mares and preaching ladies know
Thou hast a colt's tooth still;
But mine's not guilty of this fact.
She was by thee compelled;
Poor thing, whom no man ever backt,
Thou wickedly hast bellied.

Help, &c.

5.

The master saw his colt defil'd,
Which vext is soul with doubt;
For if his filly prov'd with childe
He knew all would come out,

Now truly Sir, I thinke best that you let this question alone, till you (as the tradesmen of Christ

---

Then he afresh began to rave,
(For all his money taking)
Neighbours, said he, I took this knave
In 'th' very act of quaking.

Help, &c.

6.

Alas you know by man's flesh came
The *foul-disease* to *Naples*,
And now we fear the very same
Is broke into our stables:
For death hath stolen so many steeds
From prince, and peer, and carrier,
That this new Murrain rather needs
A FARRAR than a Farrier.

Help, &c.

did call) bee sent to convert the infidels; but it is like as you preach, so you thinke that all such as

---

7.

Nay if this GREEN within the walls
Of *Colchester* left forces,
Those cavaliers were caniballs,
Eating his humane horses!
But some make man their *second course*,
(In cool blood will not spare)
Who butcher men and favour horse,
Will couple with a mare.

Help, &c.

8.

This *Centaur*, unquoth other thing,
Will make a dreadful breach;
Yet though an ass may *speak* or *sing*,
O let not horses *preach!*

meet not in private conventicles as you doe, are infidels without Christ in the world; and therefore

---

But *bridle* such wild colts who can
When they'll obey no summons,
For things begot 'tween mare and man,
Are neither Lords nor Commons.

Help, &c.

9.

O Elders, Independants too
Though all your powers combin'd;
Quakers will grow too strong for you,
Now horse and man are join'd:
While *Cavaliers*, poor foolish rogues,
Know only maid's affairs,
She-Presbyters can deal with dogs,
And *Quaking-men* with mares.

Help, &c.

you thinke it as great folly for Ministers now to preach legall preparations to these English pagans,

---

10.

Now as when *Milan* town was rear'd,
A monstrous sow untam'd,
With back *half hair*, *half wool* appear'd,
'Twas *Mediolanum* nam'd :
So *Colchester* must have recourse
To some such four-legg'd sister,
For sure as Horsely came from horse,
From Colt 'twas called *Col-chester.*

Help, &c.

11.

Then to the Pinfold (Goal I mean)
They dragg'd him by the mane,
They call'd him beast, and call'd her quean,
As if she had been *Jane*,

as for the Apostles to have preached it to the gentile pagans. *Spencer* said, that when he tooke

---

O stone him (all the women cry'd),
Nay geld him, (which is worse)
Who scorn'd us all, and took a bride
That's daughter to horse!

Help, &c.

12.

The colt was silent all this while,
And therefore t'was no Rape,
The Virgin Foal he did beguile,
And so intends to scape:
For though he caught her in a Ditch
Where she could not revolt,
Yet he had no Scott'sh spurr nor switch
To ride the willing Colt.

Help, &c.

a text to preach on, that he trembled lest he should fall upon somewhat that others had beene preaching

---

13.

O Essex, Essex, *England's* pride,
Go burn this long-tailed Quean,
For though the *Thames* runs by thy side,
It cannot wash thee clean!
'Tis not thy bleeding Sonn's complaints,
Hold forth such wanton courses,
Thy Oysters hint the very Saint
To horn the very Horses.
Help, &c.

15.

Though they salute not in the street
(Because they are our Masters)
'Tis now reveal'd why *Quakers* meet,
In Meadows, Woods, and Pastures.

on, and so printed, fearing if he should so doe, it would scandalize his ministry. Doe not these

---

But Hors-men, Mare-Men, all and some
Who Man and Beast perplex,
Not only from *East Horsley* come,
But from *West Middle-Sex.*
Help, &c.

15.

This was not GREEN the *Felt-maker,*
Nor Willow GREEN the *Baker,*
Nor GEORGE the Sea-GREEN *Mariner,*
But RALPH the Grasse-GREEN *Quaker,*
Had GREEN the Sow-gelder but known,
And done his Office duly,
Though RALPH was GREEN when he came on,
He had come off most blewly.
Help, &c.

things come from proud spirits, that he, and you a Hat-maker, and a Horse-keeper, will take upon you to be Ambassadours of God, to teach your teachers, and take upon you to be ministers of the gospell in these dayes of light, in these times, when (thankes be to God) we may say, great are the company of preachers, yea and such preachers that are able, out of original tongues to divide the word aright, who in learning and godlinesse of lives, are not inferiour to the Ministers of any churches in Europe, and you will improve them and instruct them, and teach them how to teach others.

O *Mr. Greene*, for shame blush, I say again blush, and say in these words of holy *Job*,—*Job*, 40, 44, 45. *I will lay my hand upon my mouth: once have I spoken, but I will not answer yee twice*. But I will proceed no further. But put the case that you are resolved to go on in this way, whichindeed I too much feare, let us reason the matter a little what ground you have for so doing: a calling from

Man I am sure you have none, for it is not the custome of any well setled church in Europe to ordaine such as you, I meane Hat-makers, Coblers, Taylors, Horse-keepers, upon one and the same day to be plancke and the pulpit, in the forenoon making a hat, or rubbing a horse, in the afternoon preaching a sermon. But you will say, though you have not a calling from man, yet from God you have an inward calling. Who shall be judge of that Mr. *Greene*? Yourselfe? Thinke of what the Apostle saith, 2 Cor. 10, 12. Such as measure themselves by themselves, are not wise. But consider I pray you, that our Lord would not have had the Asse, *Matth.* 21, 3, if he had not have stood in need of him. Now the truth is, our church hath no need of such as you, unlearned, a selfe-conceited Hat-maker. *Spencer*, a wavering minded fellow, a stable unstable companion in all his waies, having been a serving man, a porter, a groome to a stable, a chandler, a weaver, yea more, of as many trades almost as religions; but the church hath need of

him, so he saith. But I say it is a proud speech. It is true, that in the beginning of Queene *Elizabeth's* reigne, the Popish Priests and Friers being dismissed, there was a scarcity for the present of learned men, and so some tradesmen were permitted to leave their trades, and betake themselves to the ministry; but it was necessity that did then constraine so to doe: but thankes bee to God, we have now no such necessity, and therefore this practice of you and your comragues casts an ill aspersion upon our good God, that doth furnish our church plentifully with learned men; and it doth also scandalize our church, as if we stood in need of such as you to preach the Gospell. But you will say, that our Lord chose tradesmen, fishermen, and others, and *Paul* was a Tent-maker, and the same God that chose them, hath called you. Your wisdome is great, and it is wittily said: but the tree is knowne by the fruit, and if you can doe the like workes as they did, wee will beleeve that you have the like calling as they had. Can you speake with

strange tongues, and work miracles? When our Lord chose mechanicks to be his messengers and ministers, it was to shew his power, that very babes should perfit his praise, and confound the wisdom of the world, when such mighty workes should be effected by such weake instruments. And indeed it was said by *Moses,* that God gave the Law in such wonders, that *Moses* law might for ever be beleeved: so of Christ, that his Gospell might for ever be beleeved. Hee chose such as knew not their letters, ignorant men, Act 4, 13, which made the world to wonder how they could doe such things. God gave testimony both with signes and wonders, and divers Miracles, and gifts of the Holy Ghost, Heb. 2, 4, but we see none of these things in you master *Greene;* what is that which you can doe more than any baffling Sectary? You tell us you have the Spirit, so doe they, but shew us no works to evince us, but as common Mountebanks boast it out of themselves, so doe you: and as men learne trades, so you have private meetings, in

which you learne to preach, at which for a time you are onely auditors: ye be at first like birds in the shell: silly discontented zelots: they onely are the fish that bite at the seducers bait, which being once caught and perverted, then is the shell broke, and the bird crept forth, and the simple one is become a schismatick; and then at their meetings beginne to talke, and sometimes thinking himselfe, to understand such or such a Scripture, he will then take upon him to expound Scriptures, the which they call prophesying or preaching; and thus, as one of them told the Lords in the Parliament, that they were all preachers, for so they practise and exercise themselves as young players doe in private, till they bee by their bretheren judged fit for the Pulpit, and then up they goe, and like Mountebankes play their parts, making some of their old honest acquaintance beleeve, that all they doe is by the Spirits immediate infusion, and that it is so, they cunningly apply that Scripture of a promise by Christ, that saith, Take no thought what yee shall say, for it shall be given

in the selfe same houre: so these men will professe that they speake by the Spirit, and that they pray by the Spirit, for which they will cite 1 Cor. 14, 15, where the Apostle speaketh of praying with the spirit, and praying with understanding also: but let them take the latter end of that verse with them, and let them sing with the Spirit, and sing with understanding also, and let the cunningest Mountebank of them all play his part, let him sing Psalmes *ex-tempore* by the Spirit, and I will say he is a gull indeed that is seduced by them. But the Apostle there speakes of those divine men that had the Spirit of prophesie given for the planting of the Church: for the Apostle saith, 1 Cor. 14, 24, That if an unbeleever come in when they are prophesying, he is convinced, that the secrets of his heart are manifested, and falling downe upon his face, worships God, and saith, of a truth God is in them So it was with the woman of Samaria, *Joh.* 4, 29, when hearing of our Lord Christ, she ran and told her neighbours, saying, Come see a man that

told mee all things that ever I did, is not this the Christ? These were those that could then pray by the Spirit, sing by the Spirit, and without studying preach by the Spirit: and now every proud sectarie takes upon him to doe the like; *Greene, Spencer, Robinson,* yea all Brownists, Anabaptists, Familists, Arrians; can all preach by the Spirit, pray by the Spirit, but they cannot sing by the Spirit; then time required it, the worke required it; it was the time of which the Prophets foretold, that God would poure out the Spirit upon all flesh, and their sonnes and their daughters should prophesie: and dare our proud sectaries assume unto themselves the like gifts? There is not in our dayes that occasion and necessity for men to be so gifted: have you new Gospells, or new doctrines to publish to the world? I feare indeed you have many strange whimsies, and though you have not the like gifts as the primitive Christians, yet you have many juggling trickes to deceive the simple; in that you come not much behind the Jesuits, but like *Jannes* and *Jambres,* ye have cunning sleights

to bewitch and deceive the simple. Away with these trickes, put off your vizards, and turne honest men, follow your trades painfully, pay your debts honestly, releeve the poor charitably, beare burdens with neighbours willingly, obey your governors readily, if you would doe thus, wee should not have so many sectaries and beggars about the towne. I tell you I am angry with you, my very purse feeles it. it is your enticing to conventicles and private meetings that makes men and women to neglect their callings and trades two or three days a weeke to follow your heeles; and though they doe not follow you so oft, yet they spend away that precious time that they should work for themselves and families, and be able to releeve the poore, to prate of your doctrines, and to set others upon admiring what strange gifts and abilities you have given of God. If this be not so, how comes it to pass in such a City as this, neere the one halfe of men that breake are biased your way? And how many poore families in every parish receive almes, and runne in debt, and make no conscience of paying, and yet they

must bee at your meetings, like busie-bodies, spending away their time in chatting one with another, censuring those of their neighbours that are not as foolish and factious as themselves. *Mr. Greene, Mr. Greene,* leave off these wayes, bring home such as you have caused to stray. It is such as you that vent your venome against our godly Preachers, and the divine Prayers of our Church, yea, against all solemne set forme of prayers, all is from Antichrist, but that which you preach is most divine, that comes fresh from the spirit, the other is an old dead sacrifice, composed (I should have said killed) so long time agone, that now it stinkes. It is so that in the yeare of the Lord 1559, it was compiled by *Dr. Cranmer, Dr. Goodricke, Dr. Skip, Dr. Thirlby, Dr. Day, Dr. Holbecke, Dr. Ridley, Dr. Cox, Dr. Tailor, Dr. Haines, Dr. Redman, Mr. Robin,* Archdeane of Leicester: but what are all those? They are not to be compared to *John Greene* a Hat Maker, for hee thinketh what he blustereth forth upon the sudden is farre better then that which these did maturely,

and deliberately compose. Now, truly I will say no more of *John Greene* but this, I think he hath more fellowes about the towne, such as *Solomon* speaks of, *Prov.* 26, 16, wiser in their owne conceits, then men that can render a reason; and let them know, truth saith, *Prov.* 10, 8, such prating fooles shall fall: and as for such as will suffer themselves to be seduced and led by *Greene*, or such like, I will say to them, much good doe it them, that have got a proud Vicar of fooles for their ghostly father. But some will say, *Greene* is a very honest man, and what he doth is in sinceritie of heart. I answer, so did the Heriticks of old, and all sectaries in our dayes, in sinceritie of heart: judge all but themselves to be out of the right pathway to heaven: and this is the cunningnesse of the old Serpent, if he cannot hold men in one snare, he will lay another for them, if he cannot keep *John Greene*, a potting companion, he will make a schismatic of him, and he shall not feare to take the Priesthood and Ministrie upon him, and to tell *Moses* and *Aaron* to their faces, That you

take too much upon you ye sons of *Levi*. Are not all the Lords people holy as well as you? Hath not Hat-makers, Horse-keepers, Coblers and Weavers as great abilities of the spirit, and as much holinesse, as any Doctor of them all, that is bred up in learned Tongues and Arts? Thus Satan transformes himselfe into an Angell of light, to deceive the simple; for if the Devill in his instruments should come in his coulours, who then could have beene seduced by him, if *Greene* had beene a potting in the forenoone, and preaching in the afternoone, hee could hardly have persuaded a man to have given credit to his doctrine, neither to his words, as to have given in a hat 5 shillings in 20, more to him than to another. But both hee and many of his fraternity know very well how to get money, can they but turne non-conformists, or deliver strange doctrines, or become a leader of some sect then who but them, both for rich wives, and many customers. Full truly doth Jude in his Epistle speake of such, saying, *These filthy dreamers, defile the flesh, despise dominion, and*

speak evil of dignities. Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balam for reward, and perished in the gainsaying of Core.

Consider and avoid these disorders, good Reader.

FINIS.

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